XXXI. CALIFORNIA PHYSICALLY CONSIDERED.

SAN JOSE, Cal., Aug. 27, 1859. The State of California may be roughly charac-Serized as two ranges of mountains—a large and a small one with a great valley between them, and a parrow, irregular counterpart separating the smaller from the Pacific Ocean. If we add to these a small strip of arid, but fertile coast, and a broad sandy desert behind it, lying south-west of California proper, and likely one day to be politically severed from it, we have a sufficiently accurate outline of the topography of the Golden State.

Such a region, stretching from N. lat, 32° 30' up to lat. 42°, and rising from the Pacific Ocean up to perpetually snow-covered peaks 15,000 feet high, can hardly be said to have a climate Aside from the Alpine crests of the Sierra, and the sultry deserts below the Mohave and Santa Barbara, California embodies about every gradation of climate, from the semiarctic to the semi-tropical. There are green, fertile valleys in the Sierra which only begin to be well grassed when the herbage of the great valley is drying up, and from which the cattle are driven by snows as early as the 1st of October-long before grass begins to start afresh on the banks of the Sacramento. There are other valleys upon and near the sea-coast wherein frost and snow are strangers, rarely seen, and vanishing with the night that gave them being. Generally, however, we may say of the State that it has a mild, dry, breezy, bealthy climate, better than that of Italy, in that the sultry, scorching blasts from African deserts have here no counterpart. Save in the higher mountsine, or in the extreme north-east, snow never lies, the earth never freezes, and Winter is but a milder, greener, longer Spring, throughout which cattle pick up their own living far more easily and safely than in Summer.

The climate of the valleys may be said to be created, as that of the mountains is modified, by the influence of the Pacific Ocean. Sea-breezes from the south-west in Winter, from the northwest in Summer, maintain an equilibrium of temperature amazing to New-Englanders. San Francisco-situated on the great bay formed by the pasmge of the blended waters of the Sacramento and the San Joaquin-the former draining the western slope of the Sierra Nevada from the north, as the ter does from the south-is thus, as it were, in the throat of the bellows through which the damp sales from the Pscific are constantly rushing to cool the parched slopes or warm the snow-clad hights of the interior. I presume there was never a day without a breeze at San Francisco-generally a pretty stiff one. This sea-breeze is always damp, often chilly, and rolls up clouds which hide the sun for a part, at least, of most days. Though ice seldom forms and snow never lies in her streets, San Francisco must be regarded as a cold place by most of her visiters and unacclimated Summer denizens I presume a hot day was never known there, and no night in which a pair of good woolen blankets were not esteemed a shelter and a comfort by all but extremely hot-blooded people. Thick flauncle and warm woolen outer garments are worn throughout the year by all who have or can get them. In short, San Francisco is in climate what London would be with her Summer rains transformed into stiff and almost constant breezes.

-The soil of California is almost uniformly good The valleys and ravines rejoice in a generous depth of dark vegetable mold, usually mingled with or recting on clay; while the less precipitous hill-sides are covered by a light reddish clayey loam of good quality, asking only adequate moisture to render it amply productive. Being a stream of water almost anywhere, save on the naked granite, and you in-

cite a luxuriant vegetation.

-Yet the traveler who first looks down on the valleys and lower hill-sides of California in midsummer is generally disappointed by the all but universal deadness. Some hardy weeds, a little carse grass along the few still living watercourses, some small, far between gardens and orchards rendered green and thrifty by irrigation, form striking exceptions to the general paralysis of all annual manifestations of vegetable life. High up in the mountains, be has found green valleys whereon the snow doubtless lingered till late in June, leaving the soil saturated like a wet sponge for a month later; and there are swampy meadows whereon the coarse grass grows thick to a hight of several feet; while beds of deheate flowering plants, sheltered by the tall forests, maintain their vitality on the mountain-slopes till late in August; but be passes out of the rigion of Evergreens into that of Oaks as he descends to a level of some 3,000 Set above the ocean, and green valleys, luxuriant meadows, and mountain-glades of flowering-plants still living, salute him no longer. The Oaks gradmally become sparse and scattered; their dark foliage contrasts strongly with the dun, dead, herbage beneath and between them; as he descends to the plains, the Oaks vanish or become like augels visits, while a broad expanse of dried-up pasture range vice with occasional strips of Wheat or Barley stubble in evencing the protracted fierceness of the Summer drouth. His vision sweeps over miles after miles of stubble and range where on no sign of vegetable life-not even a green weed-is presented; he sees seven-eighths of the water-courses absolutely, intensely dry, while the residue are reduced from rivers to scanty brooks, from brooks to tiny rivulets; and he murmurs to himself-" Is this the American Italy ! It looks " more like a Sahara or Gobi."

Yet this, like most hasty judgments, is a very unsound one. These slopes, these vales, now so dead and cheerless, are but resting from their anbual and ever successful efforts to contribute bountifully to the sustenance and comfort of Man. Summer is their season of torpor, as Winter is ours. Dead as these wheat fields now appear, the stubble is thick and stout, and its indications are more than justified by the harvest they have this year yielded. The California State Register gives the following as the officially returned Wheat yield of the State for the last three years:

 Years.
 Total Acres in Whest.
 Total Product.

 1856.
 171,869
 3,879,032

 1857.
 164,642
 3,295,484

 1858.
 186,464
 3,568,669

Giving as the aggregate of three years' growth of Wheat, 10,653,185 bushels from 522,975 acres, or more than twenty bushels per acre. I am confident that the aggregate yield of the Atlantic States for those same three years did not exceed ten bushels per seeded acre. The average yield of Barley throughout the State, according to these returns, is about twenty-five bushels, and of Oats something ever thirty bushels, per seeded acre. I know the majority will say "These are but moderate crops; and so they may be, if compared with what might be grown, and in particular instances are grown; but if compared with the actual average yield of

small grain throughout the Atlantic States, they are large indeed.

-Californis-though very little of her soil produces good crops of "Indian Corn, owing to the coolness of her Summer nights and the want of seasonable rains-now grows her own bread, and may easily grow far more. Estimating her population at Half a Million, her last year's crop exceeded seven bushels per head, which is an ample allowance; and this year's crop is still better, with a larger area sown.

But, while only 756,734 acres in all of the soil of

this State were cultivated last year (which still shows an increase on any former year), there were 1,159,813 acres of inclosed land-with of course a much larger area of uninclosed—devoted to grazing. Cattle-growing was the chief employment of the Californians of other days, and cattle-growing, next after mining, is the chief business of the Californians of 1859. There are comparatively few farms yet established, while ranches abound on every side. A corral, into which to drive his wild herd when use or security is in question, and a field or two in which to pasture his milch cows and working cattle, are often all of the ranche that is inclosed; the herd is simply branded with the owner's mark and turned out to range where they will, being looked ofter occasionally by a mounted ranchero, whose horse is trained to dexterity in running among or around them. Stables for horses I have seen; but such a thing as an honest, straight-out barn has not blessed my eyes in connection with any farm since I left civilized Kansas-if even there. A Californian would as soon think of cutting hay for the sustenance of his family as for that of his herd. In fact, Winter is, after Spring, his cattle's best season-that in which they can best take care of themselves with regard to food. From August to November is their hardest time. But the herbage which rendered the hills and plains one vast flower-garden in Spring is, though dead and dry as tinder, still nutritious; its myriad flowers have given place to seeds which have the qualities of grain; and, if the range be broad enough, cattle which have naught to do but forage contrive to eke out a pretty fair living. But it were absurd to suppose that a single crop of dead herbage can afford, acre for acre, equal nourishment with the constantly renewed grasses of an Eastern pasture; and many herds suffer from want of consideration of this fact. As ranches are multiplied and herds increased, a change of system becomes inevitable. The cattle-grower must fence off a portion of his range and sow it to Indian Corn, to Sorghum, to Turnips, Beets, and Carrots, wherewith to supply the deficiency of his Summer and Fall feed. Then he can keep a much larger herd than is now profitable if possible, and may double his annual product of Cheese or Butter. At present, I judge this product to be smaller per cow or per acre in California than in almost any other State, except what is made in the high valleys of the Sierra

-Fruit, however, is destined to be the ultimate glory of California. Nowhere else on earth is it produced so readily or so bountifully. Such Pears, Peaches, Apricots, Nectarines, &c., as load the trees of this valley, and of nearly every valley in the State which has had any chance to produce them, would stagger the faith of nine-tenths of my readers. Peach trees only six years set, which have borne four large burdens of fruit while growing luxuriantly each year, are quite common. Apple-trees, but three years set, yet showing at least a bushel of large, fair fruit, are abundant. I have seen Peach-trees four or five years from the States which have all the fruit they can stagger under, yet have grown three feet of new wood over this load during the current season. Dwarf Pears, just stuck into the black loam, and nowise fertilized or . cultivated, but covered with fruit the year after they were set, and thenceforward bearing larger and larger yields with each succeeding Summer, are seen in almost every tolerably cared-for Fruit-patch. I cannot discover an instance in which any fruit-tree, having borne largely one year, consults its dignity or its ease by standing still or growing wood only the next year, as is common our way. I have seen Green Gages and other Plum-trees so thickly set with fruit that I am sure the plums would far out weigh the trees, leaves and all. And not one borer, curculio, caterpillar, apple worm, or other nuisance of that large and undelightful family, appears to be known in all this region. Under a hundred fruit-trees, you'will not see one bulb which has prematurely fallen -- a victim to this destructive

-Of Grapes, it is hardly yet time to speak so sanguinely as many do; for years will be required to render certain their exemption from the discases and the devastators known to other lands of the vine. But it is certain that some kinds of Grapes have been grown around the old Jesuit Missions for generations, with little care and much success; and it does not appear that the more delicate va rieties recently introduced are less thrifty or more subject to attack than their Spanish predecessors, and Vineyards are being multiplied and expanded in almost every farming neighborhood; single vines and patches of choice varieties are shooting up in almost every garden throughout the Mining region. and there can be little doubt that California is already better supplied with the grape than any other State of the Union. That she is destined soon to become largely and profitably engaged in the manufacture and exportation of Wine, is a current belief here, which I am at once unable and disinclined

-That California is richest of all the American States in Timber, as well as in Minerals, I consider certain, though the forests of Oregon are doubtless stately and vast. Even the Coast Range between this valley and Santa Cruz on the south-west, is covered by magnificent Redwood - some of the trees sixteen feet through, and fifty in circumference. In Soil, I cannot consider her equal to Illinois, Iowa, Kansas, or Minnesota, though the ready markets afforded by her Mines to her farms probably render this one of the most inviting States to the enterprising, energetic husbandman. But it must be considered that not half the soil of California can ever be deemed arable; the larger area being covered by mountains, ravines, deserts, &c. In fact, when one-fourth of the entire State shall have been plowed and reduced to tillage, I judge that the residue might better be left to grow timber and grass. Steep, rocky hill-sides, on which no rain falls from June to November, can never be tilled to much profit.

-This persistent Summer drouth is not an unmixed evil. It is a guaranty against many insects, and against rust, even in the beaviest grain. Grain and Hay are got in at far less cost and in much better average condition here than they can be where the

* Tet the returns of 1858 give a yield of 620,328 bushels from 12,978 acres, or 48 bushels per acre where grown. But it can only be grown to profit in limited localities.

are far less persistent and pestilent here than at the East; while the air is so uniformly dry and bracing. and the days so generally tempered by a fresh breeze, that the human frame maintains its clasticity in spite of severe and continued exertion. I was never before in a region where so much could be accomplished to the hand in Summer as just

And yet-and yet-my early prejudices in favor of a refreshing shower occasionally are not fully overcome. I dislike to look for miles across so rich and beautiful a valley as this of San Jose, and see paralysis and death the rule, greenness and life the exception. I dislike to see cattle picking at the dry, brown herbage, and can't help thinking they would like a field of sweet, green clover, or thick blue grass a good deal better. This may be a mistake on my part, but, if so, it is one that does credit to their discernment and taste. And I like to see a garden planted in well-grounded reliance on the rains of Heaven-not dependent for its very existence on the "saki" or artificial brook, which I am always glad to see flowing into a field, no matter on which side of the Rocky Mountains. I believe firmly in Irrigation; but I prefer land that there is some credit in irrigating to that which must be irrigated or it might better have lain unplowed and

Of course, it is understood that Irrigation is exceptional, even here. All the grains are grown here without irrigation; but the small grains are hurried up quite sharply by drouth, and in some instances blighted by it, and at best are doubtless much lighter than they would be with a good, soaking rain early in June; while Indian Corn and most Roots and Vegetables can only in favored localities be grown to perfection without artificial watering. I estimate that, if all the arable land in the State, fertile as it undoubtedly is, were seasonably planted to Corn and fairly cultivated, without irrigation, the average yield would fall below ten bushels per acre. Hence every garden throughout the State, save a part of those near the coast and within the immediate influence of the damp sea-breeze, must have its stream of water or it comes to nothing, and various devices are employed to procure the needful fluid. Of these, I like Artesian wells far best; and they are already numerous, especially in this valley. But ordinary wells, surmounted by windmills which press every casual breeze into the service and are often pumping up a good stream of water while the owner and all hands are asleep, are much more commen, and are found to answer very well; while some keep their little gardens in fair condition by simply drawing water, bucket after bucket, in the old, hard way. In the valleys, and perhaps on the hillsides as well, it is generally held that the Vine requires no irrigation after being set two years, and the better opinion seems to be that Fruit-trees, after two years' watering, do better without. I have not yet satisfied myself as to the feasibility of superseding Irrigation by Deep Plowing, though my strong conviction is that every orchard and garden should be thoroughly dug up and pulverized to a depth of three if not four feet; and that those so treated would thereafter need little, if any, artificial watering. I hope to learn further on this

-Let me close this too long letter with a grateful acknowledgment to an emigrant-M. Sheals, I read his name-who found my trunk by the Three Crossings of Sweetwater (not in the stream, as I supposed it was) and brought it along over three hundred miles to Salt Lake City, where he delivered it to the California Stage Company, which forwarded it to me. Mr. S. writes that he found it in or beside the road broken open; but, as I do not miss any papers of consequence, I presume nothing of much value te me was taken from it. How it came in the road—the half mile between the station whence we started that morning and the place where I missed it baving been twice ridden over in quest of it within half an hour after its loss-I have not yet been able to conjecture; and I will thank whoever can to shed even a ray of light on the subject. If Mr. Sheals will favor me with his address, he add sensibly to the debt I already owe hi

ANTI-SLAVERY MEETING IN BOSTON. Correspondence of The N. Y. Tribune.

BOSTON, Oct. 1, 1859. Agitation upon the quastio vexatissima of Slavery is still the order of the day in the Athens of New-England. Right upon the heels of the Webster ovation, this week, has come a meeting in the Tremont House in behalf of the Church Anti-Slavery Society. Boston seems to be wholly given to Websterclatry; nor is it strange. But the inauguration of this bronze statue in the State-House grounds is more than in memoriam of Webster. It was meant and i stands for a triumph of Hunkerism, and for that reason only its continuance where it is may be doubtful. But it is undeniable that Boston loves the mem ory of Webster, and it might be said to its citizens, as in the Old Play:

"And where you saw his chariot but appear, Did you not give a universal shout?"

There is a goodly number of Bostonians also that love the Slave, although, if we may judge by the meeting last night, more of them are outside the churches than inside. The silver-haired Octogenarian of Maine, the Rev. Father Thurston, was advertised to preside, but did not make his appearance, and the Rev. Mr. Webster, therefore, took the chair. The Rev. Rev. Mr. Webster, therefore, took the chair. The Rev. Henry T. Cheever, Secretary of the Church Anti-Slavery Society, stated the principle and purpose of the organizatioe, and what it had done since its annual meeting in May last. The beciety, it appears, has appointed an agent to present its claims and objects before the churches. The society recommends, as a basis of action, that the churches hold conferences of prayer once a month, that contributions be made for the cause, and that each church form itself into an Anti-Slavery organization.

Mr. Cheever further said that the Society had offered a premium of \$100 for the best essay to show that the

Mr. Cheever further said that the Society had offered a premium of \$100 for the best essay to show that the Bible gives no warrant to Slavery. Some sixty have been sent in. Two are from Kentucky, twenty from the West, and the balance from the Middle and New-England States. Funds are needed for the purpose of printing some dozen or more of these essays in a volume, beside that in tract form which obtains the prize. He said that \$1,000 was wanted to support their proposed agency, of which \$600 had been obtained. Mr. Cheever closed by offering the following resolution, the adoption of which he moved:

Cheever closed by offering the following resolution, the adoption of which he moved:

Reselved, That inasmuch as the leading element in man's nature is the resignore element, and an eminent historian (Guizot) has ably proven how refulçous reformations in the divilication of Europe have preceded every social and pointed reformation for the last eighteen certuries, it may be rationally expected that the last eighteen certuries, it may be rationally expected that the last eighteen certuries, it may be rationally expected that the last eighteen certuries, as to prepare for and ere long solives, or principle, the noblest trumph yet accorded to Carlatianity in our world, even the emancipation of the four millions of Americas slaves.

slaves.

Resided That the converts of the late revivals are they upon whom the hopes of true Christianity center, as to be her standard.

go free.

Resolved, That young men in all the churches are called upon
to be up and earnest in maintaining the rights of man, as sucred
and inalienable, without distinction of bleed or race, and that
property in man is impossible, as being without grant from the
Chestor, and equally contrary to natural justice and to revealed The Rev. George T. Day, pastor of the Roger Wil

The Rev. George T. Day, pastor of the Roger Wil-liams Church, Providence, then made a long, eloquent, and forcible speech in their support. In relation to having the Church organized against Slavery, he said the sin was peculiar; it is already about the altars of the sanctuaries and beneath its vestments. Slavery itself had become audacious, and to meet its outrages it is necessary for the Churches to take an extractil.

Summers are not cloudless nor rainless. Weeds nary and special stand against the system. The varicus charges brought against Anti-Nisvery men were met and rebuked; and in closing, Mr. Day said that the American Church would not have performed its dury until liberty was to be found each said of Mason

duty until liberty was to be loss.

& Dixon's bre.

The New York Independent.

The spoke of the obloquy with was the next speaker. He spoke of the obloquy with which Andi-Slavery men were met, and from themee remarked upon the duties of the American Charch, which, he thought, out to study what freedom is. The Church, he said, need to be told that its clergy do not Church, he said, need to be told that its clergy do not teach an Anti Slavery sentiment that would be recognized by Heaven. What is also receded is more struggen legislation, that no slave should be hunted on Massachusetts soil. The speaker said Bostonians still worshipped false gods, and as an instance, pointed to the recent inauguration of the Webster statue. He lamented that the people failed to honor their true heroes, and exhorted the Churches to come up to the objects of the Society.

objects of the Society.

The Hon. Henry Wilson, United States Senator from Massachusette, was next introduced to the audience, and delivered himself of a very senable, serious and judicious address that would bring the blush of shame indicions address that would bring the blush of shame to the check of many doctoral divises and churchmembers. He said that it was with great reluctance that he responded to the call which had been made upon him, because he was not a member of any church, and therefore could not speak for them. Another reason was that a public man like himself could not appear in a meeting like this without subjecting himself to reproach. Nevertheless he looked upon this movement with interest, and with the strongest hope. He had long hoped that the churches of NewErgland, at least, would recognize the doctrine that all men were made of one blood. He had also long hoped that the churches would look upon Slavery as the terrible monster it is. The day was not long distant, he trusted, that the Church and the country generally would hold to the sentiment that man cannot hold property in his fellowman. What is wanted in this country is a deep abborrence of Slavery—a sentiment that shall in time extinguish the terrible evil. He invoked the aid of the money of the land, but what was most wanted was an achievaged Christian sentiment against Slavery.

rence of Savery—senanten that and in extinguish the terrible evil. He invoked the aid of the money of the land, but what was most wanted was an enhightened Christian sentiment against Slavery. The great duty which we all owe in the Free States is to blot out all enactments against Freedom. The first great battle and the first great victory would be to prevent the existence of Slavery in the Territories. The Federal Government might not be able to abolish Slavery in the States, but the great thing to be done was to prevent its extension.

Therefore he would say, first give to colored men all the rights we enjoy; next, make our Territories free; and next, whoe out all enactments in the State against Freedom. He believed that if these things were done, the great objects for which this Society is organized would be accomplished. If Christian men were true to themselves, a sentiment would be spread over the nation that would eventuate in the releasing of four millions of human beings now in bondage in the country. He trusted the Society ing of four millions of human beings now in bondage in the country. He trusted the Society would go on in their good work, and begged them to be of good courage. The Anti-Slavery cause twenty years ag; was simest hopeless. Now its power is inmense. Whether the church comes to the aid of the Anti-Slavery cause or not, it would go on. Gen. Wilson said he welcomed this organization; he should look toward it with hope. The best men in the country would bid them God speed in their efforts. He referred to the time, fifteen years ago, when, in conjunction to procure such a christian organization as this without success. When, therefore, he first heard of its institu-tion, he was ready at once to bid it God speed, as being the very legitimate agency above all others to accorplish the Christian work of abolishing Slavery.

After Senator Wilson, pertinent remarks were volunteered by Mr. Schouler, editor of The Atlas and Becard the meeting adjourned after a unanimous adoption of the foregoing resolutions. It is refreshing to se that, in these times of polical degeneracy, compromise and retrogression, the motte of this Society is the nobl Hampden's, when in conflict with the despotism of Charles the First—"No steps backward." NULLA VESTEIA RETRORSUM.

THE AMERICAN BOARD.

PHILADELPHIA, Oct. 6, 1859.

Last evening two public meetings of a very interesting character were held in Mr. Barnes's Church, and that of the Rev. Mr. Darling, and addressed by Dr. Edgar, Messrs. Webb, Clarke, Lindsley, and Perkins, returned missionaries, and others.

Arrangements were announced this morning for celebrating the Lord's Supper in each of the above churches, this afternoon at 4 o'clock, which arrage-ments were carried into effect.

Letters were received from Fred, T. Frelinghuysen. esq., of Newark, and the Rev. Dr. Plumer of Allegheny City, resigning their offices as corporate member of the Board. Their resignations were accepted.

As soon as this was done, Dr. George B. Cheever of New-York obtained the floor, and moved the following amendment or addition to the report concerning the Choctaw and Cherokee Churches;

"Your Committee add that in the opinion of the Board the bolding of slaves should be pronounced an immorality inconsistent with membershap in any Christian Church, and that it should be required that these Missionary Churches should immediately put away from themselves this sin, and should cease to sanction it even in appearance."

DR. CHEEVER'S SPEECH. Dr. Cheever proposed this amendment because, for the redemption of the Board from the imputation alrought against it of complicity with the sin of Slavery, it was bound to give to the world som such expression of its views; and this seemed the only occasion. It was not to be endured that through the attidude and influence of this Board in the sanction of Slavery, the power of the Church with the

Gospel of God against this sin should be hindered and weakened. But so it has been, while this Board had churches under its charge to whose communion slaveholders were admitted as Christians. Whenever this is done, the power of the Church in her appeal sgainst is dore, the power of the Church solution is destroyed. But not only so, such an appeal convicts the Church of hypocrisy and leads the world to infidelity; for how can the world respect a Church that is seen receiving to her own fellowship and defending, on grounds of expediency, that which she denounces to the world as sin. And such is the gross denounces to the world as sin. And such is the gross and shameful inconsistency in any Church professing to regard Slavery as wrong, and warning the world against it in the name of God, and yet admitting slaveholders. the only persons under heaven who practice the sin and make merchandise of men, to the Lord's table in and make merchandise of men, to the Lord's table in good and regular standing as Christian merchants in human fiesh. If slaveholding be permitted in the Christian Church, neither that crime nor the system that grows out of it can be condemned by the Church, nor made to appear sinful in the eye of the world. But if made to appear by other efforts, influences, and teachings than those of the Church; if made to appear ainful by the world's philanthropists taking higher and more consistent ground than the Church takes; if made so to appear by the common conscience of the Church, under the law written on their hearts—the common sentiment and impulse of mankind compelling common sentiment and impulse of mankind compelling them to regard slaveholding as oppressive and un-christian, while the Christian conscience, debauched and stupefied, proclaims it as a virtue, or if wrong in and stupefied, proclaims it as a virtue, or if wrong in the beginning yet passed into a necessity and a virtue, by expediency, by long possession and practice, on the principle of wrong becoming right because of the dif-ficulty of undoing the wrong, and the long-continued and accumulating profits of the wrong passing into a vested system, sanctioned and protected by law; be-cause, also, of the wrong, with its profits and its means of living, passing into an inheritance, and having descended from elaveholders to their families, from men-stealers to their children, from planters to their house descended from elaveholders to their families, from men-stealers to their children, from planters to their house-holds, as a domestic institution;—if the conscience of the Church, on these grounds, demands its toleration, demands the admission of slaveholders into the Church by the right of possession in crime, by the principle of squatter sovereignty on the premises of God passing into sacred, sanctifying custom, and being exalted into law—then the conscience of the world must inevitably oppose and despise the conscience of the Church as an unchristian conscience; the moral sense of the world cannot do otherwise than reject such a piety as unsound and rotten, such professed godliness as an abomination, such orthodoxy and benevolence as hypocrisy and a lie.

The dealings and character of the Church become condemned and vile in the sight of the world on the points of common justice and humanity between ma and man; and, if the Church were the only hope knowledge and reception of true piety depended on the Church, there would be no hope, no possible redemption. The world will set the Word of God itself against the Church, and the Church must become a scoffing and a by-word. Here is the alternative: either a total blank infidelity, or else the reception and belief of a false, arti-Christian, slaveholding Christianity: either the reception of the Word and rejection of the Church, or the rejection of the Word and reception of the Church. Either the Church is false, or the Word is false. Which dilemma is to be adopted? Or will the world, unable to distinguish between the Church and the Word, reject both together? Such is the frightful gulf which the practice of any sin by the Church, though condemned in the Word of God, opens before us. Now, if there is any sin at all in Slavery, slaveus. Now, if there is any sin at all in Slavery, slave-bolding is that sin. And, if the system of slavehold-ing is wrong, the slaveholder himself is the sinner. There could be no such thing as Slavery, if the slave-

holder himself did not voluntarily hold slaves. If he holds them not as slaves, but as freemen, denying any man's right to them as property, but only to protect them from being held as slaves, then he is not a slave holder. If, in such a case, he is compelled, in order to keep the power of protecting them, to seem to be a slaveholder, then, in order to svoid the appearance of will sate house, the Church from assume to a series to be a single to the country the Church from assume to a series to a series to the church from assume to a series to a series to a series to the church from assume to a series to a series to the church from assume to a series to the church from assume to a series to the church from the evil, and preserve the Church from seeming to sanc-tion the crime of slaveholding, he ought to be kept out of the Church, in order that slaveholding be not

The pretense of injustice toward a good first entanglement in this sin, must not be made a shield for the continuance of the injustice of Slavery. It might just as well be argued that murder is not sin per se, because murder is simply the killing of a man; but the sheriff also kills a man when be hangs the murderer, and, therefore, murder cannot be indicted as sin per se, since the sheriff has to do murder as a virtue. The Church may not seem to do evil, and thus embolden others to practice the evil, and maintain it as right. Rather than embolden the world to practice Slavery by letting them imagine, from the admission of slave-holding to the Church, that slaveholding is not essenby letting them imagine, from the admission of slaveholding to the Church, that slaveholding is not essentially sinful, but may consist with piety and the will
of God, let every slaveholder in appearance be
kept out of the Church, that the slaveholders
in reality may not get in. Ten thousand evil
examples out of the Church are not so bad as one
within. Hence the indignation, sarcasm, contempt,
against rum-selling deacons. Hence the very popular
etorm of rebuke against the American Tract Society
for its course in protecting the iniquity of Slavery. It
is a singular contradiction when those who accuse the
Tract Society for covering up this sin refuse to cal
upon the American Board not to sanction it, or even
denounce as Abolition agitators, those who ask the
Board to keep this sin out of the Chamches. The
American Board itself in 1836 passed a resolution forbidding the missionaries to hire slaves, even though at
the wish of the slaves, and for the purchase of their
freedom, because this could not be done without incurring the reputstion of slaveholding. So careful
were the Board at that time of their Christian reputation,
that they said "As it has appeared to the Committee
it that consequence of these transactions the Board. were the Board at that time of their Christian reputation, that they said "As it has appeared to the Committee "that in consequence of these transactions the Board, "or its missionaries, have been regarded by some as "hole" of slaves, therefore resolved, that the missionaries rice when the South-western Indians be matructed "to enter into no more such contracts, and to relin" quish all such contracts." This is certainly the right principle. But if proper to be applied to the hiring of slaves, how much more to the holding of them by Church members; how much more to the exclusion of such slavesholders from the Church? and if the imputation upon missionaries themselves of being slavenold-Church members; now much more to use a canada such slaveholders from the Church? and if the imputation upon missionaries themselves of being slavenolders was so injurious, and so anxiously to be avoided, why not also in the case of Church members? Is it more sirful for a missionary to hold slaves than for any Church member? Or can the Beard any more easily afford to wink at Slavery in the Missionary Churches, than in the Missionary households? In either case it is such an enormity that the Board ought not to be willing for a moment to incur the imputation of it. The Board ought to have placed themselves in absolute and total opposition to this wickedness in any slape. As a Board of Commissioners for the salvation of the African race, they might annually have renewed their testimony against Slavery, and their demand for its abolition in various appropriate and powerful modes. At any rate they should carefully have avoided sanctioning it, even in appearance. They have avoided sanctioning it, even in appearance. They have had it for 48 years directly in their way, directly be-neath their power, directly calling for action against it. Under the system of inaction and indifference, it has so neath their power, directly calling for action against at Under the system of inaction and indifference, it has so maintained its ground that at length not only the Ecclesiastical bodies that maintain the system which makes them the reproach of Christendom stand ready to receive and nourism the slaveholding Churches, but the politicians, and the whole slaveholding Churches, but the politicians, and the whole slaveholding policy and power of the United States, are waiting to receive a Slave State, a new Slave State into the Union, from under the favorable tuition and molding of the rengion of the Board for nearly fifty years! Experience shows that the only atrack with the word of God against sin which cannot be evaded, is that which designates the sinner, and not merely the system. If any door of industrial apology or exception he opened, the whole system rides through it. The General Assembly of 1850 resolved that "the holding "of our fellow men in the condition of Slavery, except in those cases where it is unavoidable by the laws of "the State, the obligations of guardianship, or the de-"in those cases where it is unavoidable by the laws of "the State, the obligations of gnardianship, or the de"mands of humanity, is an effense in the proper import
"of that term as used in the Book of Discipline."
Through that exception all the slaveholders in the
land immediately passed in procession, as by an enlargement in the eye of the needle all the camels in the
world, with all their accumulation of luggage, may be
seen marching into the kingdom of heaven. In the
Assembly of 1855, the Presbytery of Winchester, in
Virginia holified the Assembly and all the Churches,
that the exceptions stated in the resolutions of the Assembly were considered to cover the vast majority of
cases, if not every case of slaveholding in the land;
and in an address to their constituents, published after
the adjournment of the Assembly, united in by the body
of representatives from the Southern States, the same
thing was avowed in terms more unqualified, and at
greater length. Since that time, the kingdom of salvation by slaveholding suffereth violence, and all are
pressing into it, and the violent take it by force. It is
now asserted that the obligations of guardianship, the
demands of humanity, and the dictates of the highest
piety, as well as the laws of the slaveholding States,
require the perpetuity of the system, and constitute,
for every case of slaveholding, a case of good intention,
justificatory motives and circumstances, and of religious
expediency and necessity. The state of the conflict in
our country, the aggressions of the Slave Power, the
include against the slams of the millions crushed by it,
forbid that the Beard should any longer refuse an open
attitude against it, or should neglect any of the pracious
connectivities offered in the providence of God effectuthe State, the obligations of guardianship, or the

attitude against it, or should neglect any of the precious opportunities offered in the providence of God effectually to oppose it, or should relinquish their power over it and their hold upon it, until they have administered it and their hold upon it, until they have administered all those means of grace to it which God has given in his word, all those agencies of reproof, correction, and instruction in righteousness, and all that authority of discipline committed to the Churches against such a sin for its removal. If the Board deliver up this authority and power, which is greater than the elrength of Samson against Dagon, they will play the Delitah to the Philistines, without even the eleven hundred risees of allyer; nay, their treasury will be amortis. of Samson against Dagon, they will play the Deliah to the Philistines, without even the eleven hundred pieces of silver; nay, their treasury will be emptier than ever, and their moral dignity will be degraded irreparably by such a transaction. On the other hand, if they let this iniquity off; if, instead of opening the prison door and letting the oppresed go free, they let the iniquity and those who practice it go free; if they let this moral monster in the Church of Christ escape out of their hands, whom God has denounced as worthy of death, and whom God has is dound before them in the very act and character of his wickedness for their authoritative application of the sentence of God's Word, then they will be more guilty than the besotted Ahab, King of Israel, when, out of pretended humanity, peace, and worldly wisdom, he released, unscathed, the enemy of his conntry and "let go out of thy hand a man whom I appointed to "utter destruction, therefore thy life shall go tor his "life, and thy people for his people." The Board have no right to let Slavery escape, or to refuse to execute God's commission against it, and, least of all, on the ground of the difficuity of confronting it and dealing with it, when in his good providence he has laid this giant sin on his own alter before them, and given them the Sword of the Spirit to plunge into its heart. Let them stand and exercise this royal priethood against sin. A grander occasion, a more solemn and illustrious opportunity of striking such a blow, could not be asked by them. It is as a Mount Carmel in the gaze of the world, who have seen us traveling up hither as to a challenge of the trial of power between God and Baal. Let the Board, before renouncing its of God and the discipline of Christ's house to guardianship of these churches, apply the truth of God and the discipline of Christ's house to them, and put away this sin, and then, if the path of them, and put away this sin, and then, if the path of duty is plain to give them over to some other pupil-age, it can be done with honor, in faithfulness to Christ, but not till then. The Board eught not to re-linquish their trust with these churches till they can do it with clean hands—till they have either cast out the domoniac possession that afflicts them, or have brought them to Jesus, and laid them at his feet for this purpose. But here they are advised to give over these uncured sufferers, whom Satan hath bound and toruncired sufferers, whom Satan hath bound and tormented these many years, into the hands of doctors
who do not regard the possession as the work of Satan,
or as any affliction or iniquity at all, but on the contrary, as the ministry of an angel of light, and a desirable instrumentality of God's most holy missionary
providence. You propose, if you agree to this, transferring over your patient to these new guardians—ineffect, to say: "Take him; we can make nothing of
him; he is more plague than profit—a very obstinate,
incurable devil, whom the world and the Christian
Abelitosists will not suffer us to keep any longer as "incurable devil, whom the world and the Christian
"Abolitionists will not suffer us to keep any longer as
"a saint. But you can take him as a child of God, and
"nourish him with food convenient for him, and harness him for a work of glory in your own missionary
field. With you it is a work of love; wit us it is noth"ing but toil, difficulty, embarrassment and dagger."
We cannot, in faithfulness to our trust, in honor to
God's Word, or with any dignity or safety to ourselves,
pursue any such policy as this. We are driven to the
wall, and cannot refuse to "stand up for Jesus," in
the true meaning of that watchword here, where that
watchword was issued from the dying lips of that
young soldier of Christ, who is known to have epoken
it in reference to this very conflict against Slavery,
and to have meant by it, with all the dying emphasis
of those principles for which he had been excluded
from his former church, and had gathered around him
a rew band, "Stand up for Jesus in protection of the

cause of the dumb and down-trolden slave, with cause of the dumb and down-trodden stave, with a grapel of the abolition of this wickedness." To was shat young Tyng meart; and sheat was so your and old, Young Men's Christian Associations, charein assemblies, Missionary Societies, holding back from reality, rejecting and ceoying its true meaning, and phoasting of it in another sense, we tremble at the lowers of Malachi, and cannot but feel that except in the heart of the fathers, in this thing, he must come a smite the land with a curse.

Dr. Todd of Pittsford moved the reference of to The pretense of injustice toward a good man, in subject to the Business Committee, and Chancel-Wadsworth said somewhat tartly that it was too le in the sessions of the Board to throw such a firebrand

among us. There was no difference of opinion among us about the slave-trade, but he objected to this Board

us about the slave-trade, but he objected to this Board being put in a false position by this measure.

The Rev. Dr. Squier (who has resolved the problem of "the Origin of Evil") asked whether it would not do as well to sign the memorial as individuals, and not compromise the Board as such?

The Rev. Dr. Anderson, one of the Secretaries arose and fully indersed all that Dr. Cheever had a leged as to the relations of the slave-trade to their African missions, and as to the supreme importance or removing the obstacle out of the way. It was this with other things, which is threatening the Gabon Mission. The principle is right. We ought to reast the slave-trade, and petition Congress on the subject, but the matter has come up so suidenly that we have no time to devise proper methods and memorials. He did not wish the matter indefinitely poetponed, but the some wise measure shall be devised, since the slave-trade is now enormously increasing along the estire African coast, except where British power is in the ascendant.

Dr. Patton suggested that the subject be referred to

ascendant.

Dr. Patten suggested that the subject be referred to a Special Committee to report to the next meeting of the Board. We must look this gigantic evil square in

The Rev. Dr. Perkins of Persia, spoke in terms of

the face.

The Rev. Dr. Perkins of Persia, spoke in terms of the strongest condemnation of the slave-trade. Progress in railroads, wealth, building, &c., in America, during the twenty-five years of his absence from America, had surprised him, but nothing surpressable in the Slave-trade in Christian America.

The Rev. Dr. Pomeroy agreed with Dr. Anderson and Dr. Patton in their suggestions to refer the subject to a Special Committee to report next year.

The Rev. Dr. Duffield of Detroit, deprecated so long a delay. Let something be done promptly. If we have not time to put the matter in proper form, let us instruct the Prudentias Committee to do so. How many poor souls will be killed by this traffic before the next meeting of the Board?

Dr. Converse of Philadelphia abominated the slave-trade, but he deprecated any such action as this because it will fire up the Extremists of the South to do what we do not want them to do.

Dr. Heman Humphrey thought we ought to meet the matter promptly, and the Rev. Mr. Bingham of the Sandwich Islands showed how a Secretary of the Board, Dr. Evarts, had once caused the commander of a United States whise the save-trade on foot there?

Mr. Orcutt of the Colonization Society, denied Dr. Cheever's allegations. There has been but one cargo of slaves landed at the South, and that has ruined those engaged in it. The Government has just strengthened its African squadron by additional force. This subject will breed discord, affect our income, &c.

After some further remarks from Chahcellor Walworth, the whole subject was referred to the Business Committee.

The discussion was good but one sided. That is,

Committee.
The discussion was good but one sided. That is, The discussion was good but one sided. That is, scarce any one epoke against the memorial.

Gov. Buckingham reported that the Treasurer's report is correct; and the Rev. Dr. Childs reported recommending that Dr. Anderson's paper on the Boards debt be published; also recommending pasters to preach on the subject, &c. The reports were adopted, but not until Dr. Leavitt had made some capital remarks on the necessity of cultivating the little rils, or the little fibres of the great roots, or more plainly, the necessity of training everybody to do his part. Mr. Track also gave the Board an animated philippic on tobacco, as one of the evils in the way of its operations.

The Committees on several parts of the report of the

The Committees on several parts of the report of the Prudential Committee reported approvingly.

The Rev. Dr. Blanchard reported Boston as the next place of meeting, Prof. Parks of Andover as preacher, and Dr. S. W. Fisher as alternate. Also that Dr. Mark Hopkins preach a memorial sermon on the occasion of the Board's 50th anniversary.

A TRACT CONVENTION FOR THE WES

The General Association of Illinois, at its remeeting, adopted the following resolution:

meeting, adopted the following resolution:

"That it is desirable that a Convention should be held are long of Christian men at the West, who are dissatisfied with the position of the American Tract Society of New-York, to decide upon the agency through which Western Christians may be able most effectively to cooperate in the Tract enterprise; and that the evangelical ministers at Chicago and Gincinnati be requested to take measures to call said Convention."

In proprehense, with this In accordance with this recommendation, after cor-

respondence, the following call was drawn up and set to different localities for signatures. It has not been deemed necessary to attach all the names that have been forwarded. Enough are given to show a willspread interest in the proposed Convention. It is hoped that newspapers, religious and secular, in favor of or opposed to the movement, will give the call an insertion, if for nothing more, as an item of news:

CALL FOR A TRACT CONVENTION OF THE WEST.

Evangelical Christians, of various denominations, at
the West, have been accustomed to coperate through the Aucan Tract Society at New York, in efforts "to promote the

Rev. R. M. STORRS, Pastor First Congregational Church, Co. cinnati, O.
Rev. G. D. Archinal, D. Pastor Associate Reformed Pressy-terian Church, Cincinnati, Ohio.
Rev. W. S. Kennedy, Pastor elect Third Presbyterian Church. Cincinnati, Onio.
Rev. NATHANIEL COLVER, Pastor First Baptist Church, Cin

Rev. GEO. M. MAXWELL, Pastor Eighth Presbyterian Church

Chechmati, Ohio.

GEO. L. WEED, M. D., Cincinnati, Ohio.

J. P. WALKER, M. D., Cincinnati, Ohio.

Rev. W. SALTER, Pastor First Congregational Church, But

Birgton, Iowa.

John G. Foote, eeq., and others, Burlington Iowa.

Rev. W. Dz. Loss Love, Paster Spring-street Church, Rev. C. D. HELMER Pastor Plymouth Church, Milwauber Hon. E. D. Hollton and others, Milwaukee, Wis. Rev. J. A. Thome, Pastor First Congregational Church, Clere

Rev. James. C. White, Pastor Plymouth Church, Cleveland A. G. Hopkinson, Principal of West High School, Cleveland Rev. W. H. BREWSTER, Pastor Wesleyan Church, Cleveled. Dhio.
CHAS. F. DUTTON, esq., and others, Cleveland, Ohio.
Rev. W. A. Nichols, Pastor of Salem Church, Chicago, III.
Rev. W. W. PATTON, Pastor of First Got gregations. Chur.

hicago, Ill. Rev. J. H. Dit.t., Pastor of South Congregational Church, Co. Rev. J. E. Roy, Pastor of Plymouth Church, Chicago, Ill. Rev. Prof. S. C. Bartlett, Theological Seminary, Calcu Rev. Prof. F. W. Fisk, Theological Seminary, Chicago, Ill. Rev. Prof. Joseph Haven, D. D. Theological Seminary, Co.

Rev. H. L. HAMMOND, Congregational Herald, Chicago, Ill. Rev. A. J. Joseyn, Paster of Union Park Baptist Church, Co. Rev. IRA E. KENNEY, Pastor of Tabernacle Baptist Chart. Rev. Isalan Rider, Pastor of Berean Baptist Church, Chicago

Rev. H D. KITCHEL, D. D., Pastor of First Congregations

hurch, Detroit, Mich.
FRANCIS RAYMORD, esq., Detroit, Mich.
Dearon S. S. Barnand, Detroit, Michigan.
O. C. Thourson, equ. Detroit, Michigan.
Bay. S. S. N. Garantov, Pastor Congregational courch, Gra
Rev. S. S. N. Garantov, Pastor Congregational courch, Gra

O. C. THOMPSON, esq. Detroit, Michigan.
Rev. S. S. N. Gerkelley, Pastor Congregational Georch, Great
Bapids, Michigan.
Rev. F. Bascon, Pastor Congregational Georch, Dover, Ill.
Rev. D. E. Merriaman, Baravis, Ill.
Rev. J. St. Gerkelley, E. Charles, Ill.
Rev. J. St. Savace, St. Charles, Ill.
Rev. J. Bellachard, Gelesburg, Ill.
Rev. J. Bellachard, Odlesburg, Ill.
Prof. John Morgan, Oberlin, Ohio.
Prof. J. H. Fairchille, Oberlin, Ohio.
Prof. J. H. Fairchille, Oberlin, Ohio.
Rev. John Kerp. Oberlin, Ohio.
Prof. James Decombs, Oberlin, Ohio.
Prof. James Decombs, Oberlin, Ohio.
Prof. Gro. N. Allers, Oberlin, Ohio.
Prof. Charles H. Pertin. O, Oberlin, Ohio.
Prof. Charles H. Pertin. O, Oberlin, Ohio.
The Committee of Arrangements are Mesars, PhilCarpenter, E. N. Wells, and W. W. Smith. Person
designing to attend the Convention will please set
their names to the Chairman of the Committee. Ettertainment cannot be promised for those who do not
give this previous notice.

The reported fire at Chicago on Friday was error. The rope-factory burned was at New-Orleans